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TAROT FUNDAMENTALS

Lesson No. 16

BUILDERS OF THE ADYTUM

TAROT FUNDAMENTALS

Lesson Sixteen

THE LOVERS

The Sun in Key 6 is golden. Thus it is a symbol of that which is the goal of all practical occult work, namely, enlightenment or illumination. It represents also the One Force which is differentiated into the various pairs of opposites.

The angel is Raphael, archangel of air, and angel of the planet Mercury which rules Gemini. By its form, his hair suggests flames. The yellow represents the influence of Mercury. The red stands for Mars and for action and passion. The green is the color of Venus and symbolizes the power of imagination. Thus are blended in the angel's hair the colors of the planets which rule Aries, Taurus and Gemini. The suggestion is that in discrimination we make use of reason (red, Aries, Emperor), and imagination and intuition (green, Venus, Empress and Hierophant), in order to make correct classifications.

The angel's skin is yellow in reference to the element of air, or the Life Breath. This, because Gemini is an airy sign, and also because yellow, in one of our color scales, is associated with Mercury.

His wings are red to show that right discrimination includes right desire, and finds expression in right action.

His robe is violet, blending the red of action with the blue of mental substance. Violet is also the color of royalty and dominion, showing that right discrimination leads to control of conditions. See also what is said of violet in Lesson 12.

The angel is superconsciousness. He therefore rests on a cloud to indicate that the powers and activities of superconsciousness are partly hidden from us because we have not yet developed, as we shall in due season, the organic centers in our brains through which superconsciousness is realized.

The angel's name, Raphael, means "God is the healer". This agrees with the Egyptian doctrine that Thoth (Mercury) is the god of medicine. It refers also to the idea that right discrimination leads to the recognition of the Unity which is the ALL. The true healing is the attainment of inner and outer wholeness through contact with the **Self.**

The mountain in the background is a symbol of attainment and realization. It is the height whereon stands the Fool, and the Hermit in Key 9 stands there also. In Key 6, the mountain is

in the background to indicate the truth that we are able to discriminate correctly because there is that in us which has already reached the loftiest pinnacles of understanding.

The man corresponds to the Magician, the Emperor, and the minister in Key 5 whose chasuble is ornamented with lilies. He is also Adam in the Bible allegory of Genesis. In Tarot, he is self-consciousness.

Behind him is a tree whose leaves and fruit are flames, and each is triple. They represent the twelve signs of the zodiac which are sub-divided into three decanates (divisions of ten degrees) for each sign. Hence they represent the twelve basic types, and the thirty-six sub-types of human personality.

The woman corresponds to the High Priestess and to the Empress and to the minister wearing the chasuble embroidered with roses in Key 5. She is also Eve, the mother of all. Thus she stands for subconsciousness and all its activities.

The tree behind her is the tree of knowledge of good and evil, in contrast to the tree of life behind the man. It bears five fruits which represent the five senses, and also the five subtle principles of sensation known to occultists as the five elements: ether, fire, water, air, and earth.

The serpent coiled round the tree is the serpent-power, **Kundalini**, of the yogis. It is also the serpent of temptation, נחש, **Nachash**, whose name has the numeral value, 358, as the name משיח, **Messiah,** the Anointed, which is translated **Christos** in Greek, and Christ in English.

What is meant is that the serpent-power of vibration is the force which, at first, leads us into temptation through delusion; and then delivers us from evil when we know how to apply it to overcome error.

The man looks at the woman, but the woman looks upward toward the angel. Whatever self-consciousness observes directly is the activity of subconsciousness. Yet subconsciousness, brought under the influence of right discrimination, may be made to reflect the activity of super-consciousness, the angel in this Key.

This is brought about by right exercise of self-conscious powers. All our miseries and limitations result from subconscious developments of erroneous interpretations of our experience. Self-consciousness makes these erroneous interpretations. Self-consciousness must also correct them. For subconsciousness has no power of inductive reasoning, and its production of mental imagery is determined by the premises, or mental seeds, planted by our self-conscious thinking.

The first step in taking advantage of this law is to learn it, as you have just done. Then it follows that if you plant correct premises, subconsciousness will work out the corresponding

consequences. Since subconsciousness is the body-builder, and ruler of the complex chemical, electrical and other phenomena of the organism, an inevitable consequence will be that through the work of subconsciousness your whole organism will be so adjusted that it will express this true interpretation adequately.

In Key 6, the man and the woman are shown nude, because in right discrimination self-consciousness conceals nothing of its own nature from itself, and the true working of subconsciousness is also perceived by it. No disguise is assumed by either member of the mental pair. They have nothing to be ashamed of, nothing to hide. Their relation is that of lovers, not of opponents, and thus we know that this Key is a symbol of mental health, and of the right adjustment of the relationship between the two fundamental modes of human consciousness. There is no confusion here. The two stand apart, each in the right place. The practical application is this:

Because subconsciousness is amenable to suggestion, you can remind it that it is the Uniting Intelligence reflecting into your field of personality the absolute knowledge of the superconscious plane, and communicating to you the inexhaustible power of that higher level of being. In making this suggestion, you are simply recognizing the truth that the highest function of subconsciousness is to act as an agency of reflection. The suggestion releases subconsciousness from bondage to your former misunderstanding, and should be formulated more or less as follows:

Speak directly to subconsciousness, as if to another person, and say something like this:

"Henceforth, you are free from the influence of any misinterpretations of experience resulting from errors in my self-conscious reasoning. You will refuse to accept, or act upon, such misinterpretations. Instead, you will be guided by the influx of superconscious life and wisdom.

"Under this influence, you will set my body in perfect order. Through this wisdom, you will guide me aright in all my affairs. By the reflection of this boundless power, you will give me strength, ability and persistence to accomplish all I have to do."

This is a magical formula. Do not commit it to memory, but read it until you have absorbed its ideas. Then phrase it in your own words and elaborate it to fit your special aims. It will work marvels of transmutation in your life.

Read the lesson once daily. Look at Key 6 five minutes every day before reading the lesson.

At least once a day, pause long enough to call up mental images of the Keys you have now studied, from the Fool to the Lovers. Remember that they are portraits of certain aspects of your real self-hood. As you complete this brief mental review, try to realize that what the Keys picture is actually operative, from moment to moment, in your life.

Hence it is always true that what you are just about to do, whether it be work or play, is an expression of powers pictured by these Keys. As you think of this, you will transfer Tarot from the printed designs into your brain, and the Keys will become incarnate centers of power within you. Thus will your study bear rich fruit of wisdom and power.

DISCRIMINATION

The picture of the Lovers is a key to balanced relationships, harmony in mind, body and affairs, with the attendant healing (making whole or complete) of all matters which concern you. It emphasizes discrimination as the factor of control.

Notice that the number of this Key, 6, is the sum of 1 and 5, and of 2 and 4. These numbers are a clue to the practical application of the message of the picture. For, in Tarot, 1 is the Magician and 5 is the Hierophant, while 2 is the High Priestess, and 4 is the Emperor. In Key 1 the Magician points to the garden: Here he looks toward the woman. In Key 2 the High Priestess is sitting passively: Here the woman stands erect, looking upward. What is behind all this is the idea that there is a blending of conscious and subconscious activities. In Key 6 the two human figures stand apart, yet each partakes in some measure of the qualities of the other.

In practice it comes to this. Discrimination requires careful observation of what goes on in one's environment, and, most of all, careful survey of one's employment of time. Yet the most careful collection and arrangement of data and of statistics will profit you nothing unless you develop some measure of intuition. Unless you set apart **regular** periods devoted to attentive **listening**, as explained in the last pages of Lesson 14, the significance of events will escape you, and without grasp of significance there can be no discrimination.

Again, to discriminate correctly, one must have developed memory of a special kind. It must be memory of accurate, reasonable classifications, such as are typified by the Emperor. Our best discriminations come in the form of intuitions. That is why the man in Key 6 looks at the woman, who, in turn, has her gaze fixed on the angel. Bad reasoners are never intuitive, and poor observers never become good reasoners. We must see before we can classify, and we must classify before we are able to ask the questions to which intuition makes its response.

Thus Key 6 intimates clearly that both physical sight and mental vision are at work in discrimination. Behind the whole scene is the sun, intimating that light, the basis of physical sight, is the force at work throughout what is pictured by this Key. Metaphysically, this means that all our power of discrimination is derived from the light of the universal superconsciousness.

Now, no single event reveals its significance unless it be considered in relationship to its surrounding circumstances. In concentration, to be sure, we narrow down our observation to particular events. Yet to do this to excess is to develop a one-track mind, and this leads to fanaticism and monomania. Hence your practical work for this week should be addressed to considering your personal aspirations and desires **in relation to the other persons with whom your life is most intimately connected.**

Not only this. Every human being is a **social** unit. Even on a desert island, or in a hermitage, one is never really alone. There is contact, through subconsciousness, with all humanity. There are, as Eliphas Levi truly says, no secret acts. Nor are the activities of our minds exceptions to this. What we think radiates from us into other minds. The stream of our personal consciousness is tinged by the moods and thoughts of other people, and what we think and feel at any given moment includes much that comes from others.

This makes it imperative that we attend carefully to the work of keeping our thoughts and feelings attuned to the sort of moods and ideas which are in harmony with our central purpose. We must use discrimination in the selection of our mental images.

See that you bear this in mind. Guard your consciousness against the admission of negative thoughts and feelings. Watch your tongue, so that it never expresses what you do not wish to see manifested as an actual situation in your life.

You may not have 100% success, but you will improve if you persist. What you hold in consciousness tends to manifest in your affairs. So stand guard at the doors of your mind. Admit only good companions, and send forth only positive words and thoughts. Choose your mental associates. Make clear images of the conditions you seek to bring about. Pay especial attention to the visual features of this imagery. See yourself in the situations and environments which correspond to your central purpose.

Especially important in connection with this lesson is what is said about the release of subconsciousness from being dominated by your conscious errors. Be sure you understand that part of the instruction. Be sure, also, that you put it into active operation.

We have been careful to leave to you the particular formulation of this instruction into words of suggestion to your subconsciousness. The effort you make to clothe the idea with appropriate words will be worth all the time and thought it entails. Nobody can do this quite so well as yourself. Remember, the purpose is to establish a permanent receptiveness to superconsciousness, so that you will be continually under the guidance of the higher order of knowing, whether you are always conscious of that guidance or not.

Occupy yourself first of all with this. Compose the little speech that will release your subconsciousness from your personal domination. Say it every night, just before you go to sleep. If, during the day, you find yourself in a state of mental or emotional tension, stop right

there and pause long enough to say your little magic spell. You will be delighted with the results.

During the time you are studying this Key, try to see the relationships between the various events of the day. You will often fail to discover any obvious connection. Yet, if you set yourself to discern such relationships, you will find yourself perceiving more and more of the links between one thing and another, one personal activity and its surrounding social activities, one situation and those preceding it and following it. It has been said that one mark of genius is the ability to detect relationships concealed from most persons. The way to do this is to **look.** When you begin to see **into** life, instead of merely looking at it, you'll find it so interesting that, from then on, you'll never know a dull moment.

Devote time, also, to considering your personal aspirations and desires, as we have said, in relation to the persons with whom you are most closely connected in family life, in business, and in other personal relationships. Be specific. Ask yourself what difference the fulfillment of your desire will make to these other people. Imagine the situations which will logically arise when what you want to be and do becomes an actual reality. This may lead to some modification of your desire, or to some elaboration of your plans. It will certainly aid you, more than anything else, in developing true discrimination.